

UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

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THE LITTLE ONES.

Children's Sunday.

All hidden lie the future ways
Their little feet shall fare;
But holy thoughts within us stir
And rise on lips of prayer.

To us beneath the noonday heat,
Dust-stained and travel-worn,
How beautiful their robes of white,
The freshness of their morn!

Within us wakes the childlike heart,
Back rolls the tide of years;
The silent wells of memory start
And flow in happy tears.

O, little ones, ye cannot know
The power with which ye plead,
Nor why, as on through life we go,
The little child doth lead!

F. L. HOSMER.

CLEVELAND, Ohio.

Duty is the great vision-giver, duty is the great peace bringer, and duty is the great strength restorer. Without it, culture, leisure, home and all that pertain thereto will scarcely make life worth living.

A writer in *The Church Press* protests against that paper calling Matthew Arnold a profound thinker and an accomplished writer, because "he has assailed all the essential principles of Christianity". When he thinks of such a man occupying a professor's chair in the ancient university, he exclaims, with the Psalmist, "O, God! The heathen have come into thine inheritance".

That is a bracing article in the *North American Review* for September, written by R. Heber Newton, on "The Decay of Ecclesiasticism", one in which our UNITY readers will find much to admire and to cheer. If "ethics invariably become corrupt in an ecclesiasticism" we will rejoice that in the many evidences of its decay there is a testimony to the growth of religion.

Science for August 28 presents a composite portrait of the higher officers of the American Association for the Advancement of Science for last year. Seventeen faces have been, so to speak, fused in the camera to give us the typical American scientist, and he is a handsome young fellow, looking younger we are told than the average age of the seventeen gentlemen who have merged their identity into this good looking

abstraction. One of these days the photographers will give us the typical Unitarian minister, the typical Baptist, the typical Episcopalian preacher, a composite alopah and an average homeopath, all drawn from life, and these typical faces will become so familiar that the child who runs the street will identify these men as they pass and cling to them or flee from them according to his preferences.

THE better elements of American life everywhere will cordially welcome to our shores once more the manly Thomas Hughes, and will be glad to know that Rugby, having "outlived its earlier difficulties, is in a fair way of becoming a permanent success". Were it not for the fact that England needs him so much we would be tempted to claim Thomas Hughes as a loyal American citizen, for certainly a large part of his heart is now permanently fixed on this side of the water.

George W. Julian comments with effect upon Gail Hamilton's recent arraignment of the Prohibitionists in the *North American Review* for September. He suggests that Miss Hamilton might as well hold Washington responsible for the Stamp Act and War of Independence as to hold the "Liberty Party" responsible for the defeat of Clay, or the Prohibitionists for the election of President Cleveland. He says that "the offense of the Liberty Party was the espousal of the truth in advance of the multitude". Mr. Julian does not say what we expect will become apparent some day, that the Prohibition party is but the early recognition by a few people of a great impending question which the many must eventually confront.

"What! strike a man!" said young Channing, in horror at the flogging in the navy. The Bartholomew educated horses have been on exhibition in Chicago, giving twenty wonderful intimations of what "horse-sense" and horse-heart may be. And they did not seem to be of picked breeds, either,—the Brahmin caste of horses,—but good, plain, middle-class horse-folks; where probably, as among men, the best brains and hearts are mostly to be found. They play, go to school, go to court, drill, fight—"after the manner of men". Four hundred commands, involving a vocabulary of eighteen hundred words, they understand. The effect on those who watched them is hinted by what a man was heard to say as he passed out,—"I never can strike a horse again!" And it made the immortality questions rise in the mind.

The "Church-Door Pulpit" series begins again with the re-opened churches. The sermon for Sept. 1 is a quaint discourse called "The House", by one of the white-haired, young-hearted ministers of Bos-

ton,—our father, Dr. Bartol. Probably some of the subscribing churches will find on their rack the previous sermon issued for June 15,—T. W. Higginson's "Sympathy of Religions". A word from any minister who knows the essay will clear the rack *instantly* and create a call for more. It shows how all the religions, those we call "pagan" and what-not, have the same great pivot thoughts, faiths, hopes as we. "Doubtless there might have been a better berry than the strawberry, but doubtless there never was": doubtless a church might do better in a mission way than distributing twice a month these church-door sermons, but doubtless few of our churches do. Two and-a-half cents each in quantities. See advertisement in another column.

The chief attraction in the *English Illustrated Magazine* for September is an article on china making at Stoke-on-Trent, excellently illustrated, in which there are many interesting suggestions concerning the Minton marvels and mysteries in clay. After reading of dessert plates worth twenty pounds each it is hard to realize that plenty of earthenware "is one of the most modern of popular luxuries", and that in the mountains of Cory and on the wild coasts of Connaught cabins are still destitute of crockery, the great promoter of cleanliness", and but yesterday in the remoter villages of the Alps was found the most primitive form of table equipage, consisting of a solid table like a butcher's block, with holes scooped in the upper surface to hold the stew on which the natives subsisted". We wonder if many who aspire to the use of the daintiest Minton ware on the table are still content to live intellectually and religiously on the wooden trencher and pewter mug levels.

An "extended lectionary" is the heavy phrase which our English brethren use when they discuss the propriety of the minister's use of other than Bible readings in his pulpit. The *Christian Register* of last week, in a thoughtful article upon this matter, well says: "Holy men still speak and write as they are moved by the Holy Ghost and genuine Bible stuff is a continuous product of the human life as touched by the ever-present grace", and it concludes that in all likelihood "fresh inspiration from the over-soul will make their way to the lips and lives and worship of our human generation". But in the article referred to two fallacies are implied which not only stand in the way of the enrichment of our pulpit service but misinterpret those who believe this enrichment possible. The first is the implication that he who uses extra-biblical reading in his pulpit thinks he has found "something better" than the Bible affords, and his using it is a reflection upon "the good old book." Not better, not even as good, but more timely, apt and fresher is that bit of poem about "the mountain," or the few sentences from Emerson about nature, which the minister was tempted to use on his first Sunday after vacation, and if he did use it the chances are that some one asked him before he went home "where he found those lines so admirably adapted to his sermon." The other false implication

is that one must look for or expect another "Anthology or hand-book of choice readings." It is the lazy minister who expects such a "collection" or will be content to use much of it when it is made. What are his library and study hours good for but for this very purpose of finding, knowing, and revealing the great passages, the tender blossoms in his books and papers? The freshest thing out, that shy gem of a poem in a newspaper corner—let him catch it, not because it is better than Bible passages nor because it will ever get into any literary herbarium called an "Anthology," but because it will not, and because if it has touched the heart of the preacher in his study he will in all probability be enabled to so interpret it to his people that it will link their own homely experience vitally with the prophetic inspirations of the most ancient gospel. The sight of a fresh volume on the pulpit alongside of the "good old book" each Sunday is a bit of cheering assurance to the congregation that their minister has been doing a bit of mining for himself during the week and that his delving has been rewarded with a "nugget" and that he is going to give them the benefit of his "find."

A "WORKING" CHURCH.

We do not share the feeling of many that a church is a dead or worthless thing if it is not forever on the hurry and scurry of "doing something," which "doing something" is too apt to mean a great deal of choring around on the part of the loyal women with a view of *making* some money, of *making* themselves useful to somebody, of *making* themselves acquainted with one another or congenial to strangers. Mid the distractions of modern life, particularly those of a great city, a church should intrude as little as possible upon the time and strength of its members. Its one indispensable business is to represent the uplands of the spirit, from which men and women catch a broader intellectual outlook, a wider heart horizon and a farther view into duty. Not by any of its outward activities is a church to *make* itself a power in a community. It is a power only in so far as it renders the life of men and women less selfish, makes its members more prompt in all their engagements, more generous in all their judgments, more temperate in all their enjoyments. Modern life is already burdened with its charitable *institutions*, and those who run up and down trying to save the world by machinery. The ambition of the liberal church should be not to add another *institution* of religion or of charity, but to make more religious and charitable the inner life of men and women in existing institutions. Let no one call useless a church that does this.

* * * "Call not waste that barren cone
Above the floral zone,
Where forests starve;
It is pure use;—
What sheaves like those which here we glean and bind
Of a celestial Ceres and the Muse?"

The non-productive churches, measured by the dollar-and-cent and ham-sandwich standards, may

become the most profitable to all, if they give the highest mental life, the largest heart outlook.

"Not on the vulgar mass
Called 'work' must sentence pass,
Things done, that took the eye and had the price,
O'er which, from level stand,
The low world laid its hand,
Found straightway to its mind, could value in a trice.
* * * * *
Thoughts hardly to be packed
Into a narrow act,
Fancies that broke through language and escaped;
All I could never be,
All, men ignored in me,
This, I was worth to God."

The word which the retiring President of the American association for the advancement of science gave to that body in his opening address at the recent meeting in Ann Arbor was a great plea for what is known among scientists as "dead work", i.e., work that requires trouble, patience and endurance, but yields little or no apparent results. This is the kind of work to which the church should consecrate itself, the patient living, the decent doing, the self-sacrifice grown so habitual that it becomes life's joyous, daily path. However abundant in its outward provisions or mental attainments, that life is hurried, restless and pitiable that awakes every morning to the perplexing problem as to whether selfish inclination or duty is to decide the day's action, as to whether an appointment made is to be kept or not, where the humble duty is put into daily conscious conflict with the gay chase after "a good time". Tiresome are the days spent in trying to do "no more than one's share" in the world's work, in admitting no more than one can help of the high claims of living. However busy and outwardly burdened, calm and restful is the life that awakes each morning to the simple task of doing the nearest duty in the best way possible, where plans for pleasure and questions of expediency are never allowed to enter between a promise and its fulfilment. Such a one knows few of the distractions of life. Let our "church-workers" begin the year square by applying themselves to this task. Let them remember that each one's "share of the work" this year is to do all he can, in every way he can, in every place he can, all the time he can to help the world climb the uplands of the spirit, though all the rest are content to live indolently 'mid the shadows in the valley. Let not our churches be satisfied with a less lofty standard than that which was set before the scientists at Ann Arbor—"Lay your plans with such a superfluity of patient carefulness that fate itself can invent no serious emergency. Demonstrate your theory so utterly and evidently that it shall require no defender but itself. Die for your work, that your work may live forever. Forget yourself, and your work will make you famous. Enslave yourself to it, and it will plant your feet upon the neck of kings, and your mere yes or no will become a law to multitudes."

The man who finds not God in his own heart will find him nowhere, and he who finds him there will find him everywhere.

UNITARIAN ORGANIZATION.—IV.

"We must start in religion from our own souls. In this is the fountain of all divine truth."—*Channing*.

"Men talk of mere morality, which is much as if one should say, 'Poor God, with nobody to help Him'."—*Emerson*.

"The root of all evil in the church [is] the imagination that it exists for any other purposes than to foster virtue".—*Sup. Pref. to "Ecce Homo"*.

Never was a more clear-sighted or righteous decision given than that of Chief Justice Parker in the famous Dedham case of 1820. It grew out of a conflict between the church and the society. A majority of the church (professors and communicants) seceded and then demanded the church funds. The decision was in favor of the society and that portion of the church which remained with it. In substance, it maintained that a religious society could exist without a church, but a church could not exist without a society; a church withdrawing from a parish lost its legal existence, and is as incompetent to bring suit or testify in court as the spirits of the dead.

The "Toleration Laws" of New England had for some time pointed in this direction. Religious affairs were falling into secular hands. Here is a preamble to the constitution of a religious society organized in New Hampshire in 1820:

"In conformity to an act of the Legislature of this State, passed June, A. D. 1819, by which it is rendered illegal for towns, or corporated bodies, to raise money for the support of the gospel,—which act authorizes any number of persons to associate themselves together into a society for moral and religious purposes,—therefore, we, the undersigned inhabitants of the town of ———, deeming religion, piety and morality important to the present and future interests of mankind, have associated ourselves into a society for the above purposes, to be known and designated by the name of the First Congregational Society in ———".

It was to organizations so framed, to societies whose objects were thus worded, that the property of the churches was entrusted. The funds left for charitable, educational and religious purposes have fallen into the keeping of these (for the most part) undoctinal and practical associations for administration. These societies have often had for their principal officers men who had not made, nor could they be induced to make, any religious "profession" whatever. Yet how seldom have they been found unfaithful to their trust, or diverted the possessions of these institutions from their right and lawful use.

Many of the more recently established Unitarian churches have dispensed with the double organization. It is a "church" or it is a "society"—there is no wheel within a wheel. But some, feeling that there must be a great loss to religion if there be only a plain, practical, non-professing constitution and no doctrinal covenant, have sought to transform the constitution into a covenant. But no greater harm could befall our churches than the adoption of any measure which should commit all the active members of the congregation to any particular form of religious statement or belief. Such a provision in the constitution of the society must soon fall into disuse, or deter from full fellowship and service many whom it should be

our chief aim to reach, and others whom it would be our great honor to have. Rather than make this mistake, it would be far better to readopt the double organization—the “society” with the secular constitution and moral aims, for the many or for the average man; then, the “church” for the select few—for as many as liked professions, or ceremonies, or could be induced to take vows or accept covenant of doctrine.

A story is told of a church in Connecticut which was somewhat in this wise: The small village, which we will call Camden, was formerly rather a reprobate place, and one church required a good deal of discipline. The minister, who was a strict Calvinist, had gone away in disgust. One of the deacons, a good man, was thought not to be very sound in the faith, and finally the senior deacon, who was orthodox enough, fell from grace. He was forgiven, but when he backslid a second time, it was felt that he must lose his dignity. Matters certainly looked very bad for the church and for religion in that community. But the moderator of the meeting, an experienced old divine from a neighboring parish, took in the situation at a glance.

“Brethren must remember”, quoth he, “that if the Lord wills to have a church in Camden, he must make it of such materials as are to be found in Camden.” So the offender was reinstated for want of a more desirable substitute.

Now, the moral of this story is, that the moderator uttered a profound truth, which the typical organizer and professor of church polity is apt to overlook. In every place the church is to be made of such people as there are; and they are to be taken *as they are*, with whatever defects of belief or weaknesses of character exist, asking evidence only that they desire some better thing than that to which they have yet attained—some higher truth, some more sane and sufficing life. Of most men in every community this may be assumed at the outset, and so far the ground is cleared for action. And if the minister of religion would but content himself to begin on that plane with the people, with that just and unfaltering faith in human nature which it is the mission and privilege of Unitarianism to call its own, the foundation of a true church would be already laid.

We have heretofore spoken of the wholly opposite methods of approach by which the Unitarian and the orthodox teacher of religion comes to men. One imports his religion—a supernatural and ready-made product from over the centuries and over the seas, to be peddled out like a commodity, or worn as a distinction, or consumed like some gift from the gods. The other seeks to grow religion—sure that the germ lies native to every soul—to induce it to spring up within the life, an indigenous and transforming power. The first thing with orthodoxy is profession—unless there is acknowledgement of this supernatural quality of religion nothing is gained. In Unitarianism this is the last thing to be reached or to be thought of. Better practice, conduct, life—these are the constant aim and test, and they may be asked of all from the very beginning. The Unitarian church may begin anywhere, with natural agencies, with lay-workers, from a secular standpoint, and develop its own minister and worship and sacraments, thus rising into all that

constitutes a complete and saving fellowship of faith. While it “is a brotherhood of seekers after the highest truth and the highest life”, it assembles and organizes not as a body of saints or theologians or converts to any final form of belief; it assembles primarily without conditions of rank, attainments, or vocation, but as Rev. John Nicoll says in the *Scotch Sermons*, “The church is the association of men together *simply as men*”; and so is different from all others and more lasting.

Whereas it is the method of orthodoxy to begin *by secularizing religious things*—high up in theology, low down in morals, in theory despising morality as no matter of the soul’s concern—Unitarianism, true to itself, begins by respecting and *consecrating secular things* and the common life. Its office is to apply the religious spirit to science, study, work and daily experience; to lift business into religion, to be seen in its larger relations; not to transform religion into business, more and more deadening down into routine and policy.

Under the Unitarian polity the minister is never the *master* of the church in which he labors, but simply its *servant*, whose mission begins and ends at the option of those who employ him. And the member of this church, the brother in full communion, the element of its vital strength, is not he who confesses, but he who co-operates; not he who cumbers himself with concern for other people’s beliefs, but is rather interested to guard and maintain his own willingness, open-mindedness and fidelity. J. C. L.

Contributed Articles.

SPENSER.

Sweet spring of purest poetry divine,
Whose ever clear, continual, silver stream
Has given refreshment to a lofty line
Of sweet-lipped poets! even now I seem
To see dear Keats, as in a lovely dream,
Lie low to drink thy crystal, sparkling flow
As bright o’er mass and pebble it does gleam,
Where willow branches bend, in vain, to slow
Thy tuneful tide, that ever with a song does go.

I owe thee many a most delightful hour
Spent in the goodly land of Faery,
Where virtue is the all-successful power;
Where Strength and Beauty live in chastity;
Where Greed and Hate succumb to charity;
A happy land, in sooth, where those who grieve
Can claim redress from knights of high degree
Arrayed in armor bright, nor harm receive,
Nor wicked forces charm, nor stratagems deceive.

I cannot walk the ground great Shakespeare trod;
The Avon is a stream unknown to me;
I’ve seen no flower that sprang from English sod,—
Not even the primrose in its modesty,—
And if I had could I assured be

It looked the same as when the master saw
And fixed it in his mind indelibly?
Yet here did Shakespeare inspiration draw,
Nor changed the least, not knowing Time's de-
structive law.

WM. S. LORD.

CHICAGO.

JOHN E. MAUDE.

Our dear Brother Maude's death (June 26) is, in some respects, very sad. He died at thirty, the age of his Master when he began his public ministry. He was settled in Exeter, N. H., in 1883, and after a year and a half of earnest work yielded to a chronic and an organic disease, which for more than ten years had been eagerly seeking his life. He received a fall which probably disturbed the action of the heart, since ever afterwards it was impossible for him to walk far without fatigue, and he would occasionally have fainting spells and terrible distressed hours, his heart swelling perceptibly. But in spite of all this he persevered, prepared for college, graduated at Harvard and at Cambridge Divinity School among the best scholars of his class, and was perhaps the ablest thinker in school or college at the time. He made a mistake in taking the heroic method of exercise, in walking, rowing, and tennis playing, in all of which he excelled.

Besides poor health, he had most bitterly to fight poverty. He was a poor boy, and coming from England, his native place, at nine years of age, he began work in the Lawrence mills, where for two years he walked two miles to and from his work, not going to school till he came to this city two years later, and then not constantly—perhaps not half of the time—and out of school working in mill or store. After a few years he got a situation in a clothing house in Fall River, and from a dollar a week as cash boy he had his wages increased to \$2.40 a day, besides having a percentage of the sales he personally made, and a salary for speaking French, there being many Canadian French in the city. This language he set to work to learn, and he succeeded in speaking and writing it with ease and accuracy. He was grand help for the firm; the advertisements were very original which he prepared, and they were frequently copied into others besides the city papers. Finally he entered the high school at the age of nineteen, or thereabouts, and in two years and a half completed the four years' course and entered Harvard, graduating with honors, and receiving scholarships every year of the course. He spent two years at the Divinity School in Cambridge, receiving the master's degree while there, an unusual and high honor. Some of his college vacations he spent in working for the Missionary Society of Maine, under the auspices of the orthodox Congregational body; for he was there educated, and to the day of his death he was a member of the First Congregational church of this city, the church not able, by its rules, to dismiss him with honor, and too charitable and wise to turn him out for heresy, although he asked to have his name dropped, consenting at last to have it remain, but departing in his theology a world of distance from the church's creed.

The exact cost of his six years study in Cambridge, above his current earnings in various ways, was but \$1,800; and at the time of his death his life insurance policy paid all his debts, leaving something for the family. Mr. Maude's parents were "Plymouth Brethren" as to sect, and were ultra orthodox, but the son got away into the City Mission School, then into a regular Sunday-school, and so became a member of the church, as stated. He was at first very orthodox; but being of an original turn of mind, he thought for himself discussed matters with the pastor, his Sunday-school teacher and others, and gradually outgrew his old ideas, till he became very radical, taking sides with the most advanced thought, and with the reforms of the day; sympathizing with the laboring poor, and never forgetting the hardships of his boyhood days. He wrote articles for the *New York Tribune*, the *Christian Union*, and *Boston Herald*, pleading for a better chance for all mill toilers. This was while he was quite young, and his authorship unknown. The letters created a good deal of interest, and after he began preaching, his sermons were full of pleadings for the laborer and for the rights of the poor. His sympathies were so strong for this class that he sometimes did injustice to the rich and respectable people. He faced and defied wrong everywhere, and he made terrible onslaughts upon corrupt methods in politics. Mr. Maude's feeling, notwithstanding his success as a minister, was that he should eventually give himself to literature either as a writer or a professor.

In his every-day manner he was naturally courteous and instinctively polite; in dress he was scrupulously neat; and his walk was ordered, literally and spiritually, in a way to gain respect, and to grow more and more upright. He was very conscientious, very true to his best thoughts, and his ideals were immensely in advance of his possible realizations; but they helped him on to nobler heights of attainment. No doubt his early environment made him a reformer, and gave him a little antagonism in his temper as well as a good deal of energy in pushing his purposes. He wrote several books, now in manuscript, and some time, I hope, to be published. He was strongest in philosophy and ethics, but was very clear and far-seeing as a practical man of the world, although he had something more to learn of the way of dealing with human nature, and the sins of his fellow beings. His pastoral labors wore upon him, and on the first anniversary of his settlement he declared that he had grown old, saying in pathetic words: "You will no longer call me young"—and only twenty-nine. Although calm to outward appearance, he was greatly agitated that he could not make the world over in a day—religion, the church, politics, society, the condition of the poor, every man, woman and child he ministered to.

At last he came home to die, but as he thought, to recruit. In his sickness he was patient and calm, in his death triumphant. To us it seems a pity such a sun should so early set, but it is a light to shine on, whose early rays will linger on the earth, to cheer and strengthen all whom they reach.

A. JUDSON RICH.

FALL RIVER, MASS.

FROM AN ENGLISH FRIEND.

We think our friend would let others besides the one he writes to share this glimpse at things and thoughts in England so much akin to our own interests here. W. C. G.

"Dr. Martineau and Miss Martineau spent a few days with us on their way from London to Scotland. It was just after his leave-taking from Manchester New College, when he laid down the work of so many years. When here, he would do everything the youngest man could do—rowed on the lake, superintended the fire at a picnic, ascended Scafell Pike—the highest English mountain—over 3200 feet. What a picture of untiring energy! He is now settling down to the preparation of the next instalment of his lectures—on the grounds and truths of Religion. I imagine that this work will excite a more general interest even than the "Types of Ethical Theory". It will go more to the root of things, and survey a much wider range of phenomena than the purely moral. Perhaps the Society for Ethical Culture may learn from it how much is implied in their "nature of things". I suppose theirs is one of the numerous instances of reaction against the stiffness of the old creeds: they have "God" in all but the name, and religion in their reverence for the world's order which is on the side of the good. When a man trusts that, lives in fellowship with it, and devotes his whole powers to realizing it in his own being and helping others to realize it in theirs, he has the conclusion of the whole matter. Let him call it by what name he likes—he has the thing. It will be interesting to see how far the Society can keep up its enthusiasm apart from the quickening energies of personal leadership. I am one who believes that the roots of the moral life are so deeply planted that there will always be a response to the appeal to conscience in the most direct form. And I care little for the perpetual reference to one particular historical line of moral and religious development. "In the name of Christ", does not express for me a natural attitude in prayer. I do not then think of the past—I want the present. I go out among these hills, and see the "ebbing and the flowing mind-expression ever varying": I see in the family and social life the visible tokens of duty, love, trust: and in my fellowship with the eternal, I want the eternal as it is *now*, to me and mine, in our own day. Whoever has brought me to it, that is what I long to feel in prayer—whether in the thought or spoken word—or the sub-conscious communion which supports all energy hour by hour. *Then* it does not seem to me fitting to go about to seek any mode of introduction to that which is "closer than hands and feet". I want no justification of it: and I find that it rather explains Jesus to me, than is explained to me by Jesus.

There is, however, another side of the Christian conception which I hope will come to the front more and more—that kingdom of God, which the Ethical Society are working for so hard. It is strange that it has taken so long for the world to find out that this means a vast change in the *collective* life as well as the individual. England is being roused now as it has never been roused before. Many things are working to the same end. The revelations of pov-

erty, of landlords' and employers' tyranny, above all, the unspeakable horrors just made known concerning London lust,—these things are sinking into people's hearts, and preparing them for the idea that the future must witness immense changes in the circumstances and opportunities of the people. I expect these to be very slow. I have no faith in any of the popular panaceas, such as Mr. Chamberlain and others advocate. They are no doubt needful for clearing the way, and as such I welcome them, but his pictures of their expected effects appear to me almost wholly to ignore those elements of character without which no progress can be made. Just now, the Radicals are directing their attack on the land-laws: of course they need thorough change; the strange thing to me is that such immense results are predicted from their amendment. So far as I can see, the condition of things in your great cities is fast approximating to ours, and yet the land laws of the United States are constantly held up to us as the ideal, or nearly so, to which ours must be made to conform.

Those who are seeking to grapple directly with the moral needs of the life of the people are doing the most religious work which can be done now: happy they who have the insight for it. Among our younger men there is a growing enthusiasm; it does not much matter what form it takes at first, Georgism, Socialism, or what not; they are being roused, and that is the great thing. The Church of England is stirring little by little; some of its men are speaking out bravely; and such homes as are being planted in the East End of London for University men—witness Toynbee Hall for the Broad Church, and another in Bethnal Green for the High Church,—are doing an immense deal of good. Those who have known the poorest districts of London for thirty or forty years are unanimous in speaking of the great improvement which has taken place, so we are full of hope.

Correspondence.

WHAT IT DOES MEAN.

A scientific paradox, like a religious myth, may begin with a careless word from somebody who knows better, and may travel the round of speakers and writers, never questioned and with ever growing "authority". Thus traveled the newspaper statement that the ether, through which we are all flying fifty times faster than a bullet, is harder and more solid than steel; till Mr. Mann [see UNITY, June 1, page 150] raised the question, "What does it mean?" The question escaped me at the time, but a brief answer may be still in order. Nobody knows what the ether is. It may be neither gaseous, liquid nor solid; but in one respect it behaves most like a solid. The ethereal light-waves are not waves of mere condensation and rarefaction like sound-waves in air or water, for then would the ray have like properties on all its sides, which it often has not. But the light-waves *may* be waves of *distortion*, like many sound-waves in solids, the vibrations being transverse to the direction of the ray. If so, then the ether's *elasticity*, i. e.,

the ratio of its rigidity or stiffness to its density, must be to the elasticity of steel in the squared ratio of the velocity of light to the velocity of sound through steel; so that if steel transmit sound at 1-93,000 of the speed of light, or about two miles per second, the ether is $(93,000)^2$ or about 8,649,000,000, a little more than 86×10^8 , times more elastic than steel.

This agrees with the estimate cited by Mr. Mann, that (using round numbers) the ether is $10^7 \times 10^{16}$ times less dense than water, and 95×10^7 times less rigid than steel. For, taking steel's specific gravity at 7.7, we get the ether $7.7 \times 10^7 \times 10^{16}$, or 82×10^{17} times less dense than steel; which number, divided by 95×10^7 , gives a little over 86×10^8 , as above, for the ether's elasticity as compared with steel.

Moral First. Beware of inaccurate words. If, when Mr. Savage meant and said "elastic", he hadn't said also "hard" and "solid", which he did not mean, — we shouldn't have misunderstood him.

Moral Second. Beware of repeating statements that you don't understand, in the fond hope that nobody will find you out. If those good journalists had remembered this, they wouldn't have "given themselves away".

ITHACA, N. Y.

J. E. OLIVER.

Little Unity.

A GLIMPSE.

What unexpected glimpses one catches in a city! Here is one which has stayed in mind suggestively, and it shall be yours also. First, you may have it as a picture; or it would make a good pattern for a sofa pillow or small quilt, if you are of the artistic-practical turn of mind. A neuter shade of soft, grayish-brown or brownish-gray for the background, perhaps of raw silk—something with lustre it should be to follow the pattern; a little to the south-west from the center an oval patch of clear steel black in which is seen the top of a flower-pot and the bright green leaves of a geranium, with a delicate pink-white cluster of blossoms. That is all, except a rather broad band of dark effect for a border and some cobweb net of stitches to set in the oval. This is how imagination reproduces it from memory.

Now you may have the explanation and the reality. The glimpse was caught while walking across an open square, and looking toward the immense warehouses whose grimy walls glowered dubiously above a more or less dirty alley in their rear, just west of this open square. The morning sun was shining brightly upon these walls, and behind them and their great, grimy windows—so grimy that hardly a trace of anything could be seen from the outside inward—some one who had loved a flower better than himself, had for its sake scrubbed a clean spot in the window big enough to admit the sunlight in full brightness. There in the oval of cleanness stood a beautiful geranium, set, probably, upon a pile of boxes, the top of the flower pot just visible, with its dainty, cheery occupant. The bit of human tenderness betrayed so unexpectedly gave a touch of real, lasting pleasure.

LIFE'S GOLD.

My Rollo is two but not quite three,
With loving looks he comes to me,
And pleads for a kiss.

The dear little lips meet mine with a smile,
Then roguishly looking around for awhile,
He spies baby Lea.

As if half ashamed of what he would say,
He says, turning round in a bashful way,
"Why, Lea needs some love!"

Quite true, little one, and when you are a man,
You must love the whole world, and show if you can
That Love is Life's gold.

NELLIE V. ANDERSON.

AMBITION.

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How many of you have looked out, in the dictionary, the words given in our first A? I once heard a dear old lady say of some boys for whom she did much: "It seems to me those boys have no aspiration. I dare say they have enough ambition, but it is a great mistake to have no aspiration." Now, children, don't let this be said of you.

Ambition is an excellent quality when not guided by selfishness. Think of the ambition of the great French emperor and general, whose desire to rule great countries and become a great name, led him to forget or disregard the rights and feelings of others. As compared with him, think of the noble Washington, whose ambition to serve his fellow-countrymen gave him courage to accept the high office to which he was chosen, never forgetting that he needed God's power to lead, guide and strengthen him. This led to aspiration. Cultivate high ambition, which leads to aspiration. Arouse your attention to the demands of high ambition.

MOTHER ASPIRA.

ONE VIEW OF THE QUESTION.—Two little girls were engaged in earnest conversation. Passing near them, we overheard the following: "Well, Lizzie, I don't believe that. Now I couldn't go there and just sizzle and sizzle and sizzle; why, I'd have to burn up sometime."

Let us live as the world were the garden of God,
Whose growth was our pleasure and care;
For each word is a seed, love is dew, smiles are
light,
So the heaven within we prepare.

UNITY.

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CHICAGO, SATURDAY, SEPTEMBER 12, 1885.

THE ILLINOIS FRATERNITY is to hold its annual meeting in the Unitarian church of Geneva, Oct. 13-15. The Conference sermon is to be preached by W. C. Gannett. A vigorous programme is in preparation, and we hope all the churches in Illinois will take great pains to be represented. The meetings of this body have always been among the most vigorous intellectually, tender and devout in their religious spirit, of our Western meetings.

A JOINT MEETING of the Kansas and Nebraska State Conferences is to be held at St. Joseph, Mo., October 6-8.

POST-OFFICE MISSION. The most important help towards making effective and systematic this unique and efficient branch of our missionary activities yet published is a record and registry-book just issued by Rev. A. M. Judy, of Davenport. We examined with interest the manuscript sheets of this book and feel sure it will prove a great convenience to those already in the work and will make it easier for others to take hold of it. The book is so arranged as to keep in a simple way a full record of work done, and is ruled to cover three years' time.

Parties sending \$3.00 to the above address will receive a copy of the book, accompanied with hints of how to work and a selected package of tracts to begin with, also, if desired, the address of Mrs. Sunderland given before the Woman's Conference at St. Louis last spring on "Religious Study" and UNITY LEAFLET No. 12 containing programmes for such study. Individuals and small societies not likely to carry more than twenty-five correspondents a year can have a smaller book in paper covers with the other tools for \$1.00. Let Mr. Judy's new book give a vigorous im-

pulse to our P. O. Mission Work this year. Now is the time to begin and to order the book is the first thing to do.

GRAND RAPIDS, MICH. After nearly two years of earnest labor, Rev. Henry Powers retires from this most promising field. During his stay he has aroused a wide interest in Unitarian ideas and enlisted many in our cause who were before ignorant of or indifferent to our name. He has made a beginning of what must prove eventually a strong church of the liberal faith. A local paper says: "During his comparatively brief stay here he has won hosts of friendships that will be lasting, and there will be very general regret over his departure. But if this must be, their best wishes attend him, with the hope that he may always find congenial fields for usefulness."

CHURCH ANNUALS. The Unitarian Church at Newport, R. I., and the Third Unitarian Church of Chicago, are the first to lay their annuals upon our table. The first shows the remarkable activity and fertility of the retiring pastor, Mr. Wendte, and is full of suggestions for other ministers and churches. It makes a solid pamphlet of 65 pages, from the press of Geo. H. Ellis, Boston. The second is a compact tool, prospective rather than retrospective, containing detailed programmes for the next year's work and that great help to a city parish, a complete list of the members of the church with their addresses. September would be the ideal time for the appearance of the Church Annual were it not for the fact that the preparation of it necessarily intrudes grievously upon the minister's rest time.

THE New Jersey Episcopalians have appointed a committee to look into the possibility of further utilizing lay-help in their missionary movements.

THE *Church Press* has again started the beautiful poem "There is no Unbelief" on its rounds accredited to Edward Bulwer Lytton. Some months ago we discovered the real parent of this beautiful child to be Mrs. Lizzie York Case, of Baltimore. Will the *Church Press* give credit to whom credit is due?

THE last number of the *Interpreter*, Mozoomdar's paper, contains a letter written to the Indian apostle by our Skandinavian apostle, Kristofer Janson. It is a good illustration of the necessary unity of spirit among all those in all parts of the world who are striving

"To build the Universal church
Lofty as is the love of God,
And ample as the wants of man".

THE *Indian Messenger* quotes, with a good deal of surprise, the paragraph in which the *Christian Life*, one of our London Unitarian papers, records evidently with more joy than sorrow the straits into which the Rev. Mr. Voysey's theistic society has fallen. The *Messenger* does not see why a society which stands for the interests of a pure theism should not have the cordial sympathy, at least of all Unitarians,—neither do we. We remember thinking at the time that our contemporary, the *Christian Life*, was rather ungenerous.

DARIEN, WIS.—The hot weather proved too much for the Hermit after all, and more than too much for his congregations, so he followed the example of the "Chicago Unitarian ministers" and took a vacation. He resumed his work again yesterday by holding a meeting last evening in the Town Hall, which was well attended, and the poor old man feels greatly encouraged. He has concluded to confine his labors to Darien for the present.

AN Alabama journal offers the following facts bearing on the condition and prospects of the colored people of the South: "The colored people have nearly 1,000,000 children in school; publish over 80 newspapers; furnish nearly 16,000 school teachers; about 15,000 students in the high schools and colleges; about 2,000,000 members in the Methodist and Baptist churches; own 680,000 acres of land in Georgia alone, and over 5,000,000 in the whole South; the increase in the production of cotton since emancipation has been 1,000,000 bales per year, or one-third more than that raised while working under the lash; and had in the fraudulent Freedman's Bank \$56,000,000. How do these facts impress you when you consider that this race did not own itself twenty-two years ago?"

A NUMBER of Robert Browning's songs set to music have been received from the London Browning Society by the senior editor of this paper. Their titles are as follows: "There is a Woman like a Dew-drop", with music by A. C. McKenzie; "Devotion", music by J. Cliffe Forrester; "How they brought Good News from Ghent to Aix", music by H. J. Ormerod; "Three Cavalier Songs", music by C. Villiers Stanford; "The Year's at the Spring", music by Charles S. Hartog; "Three Songs", music by Caroline Reinagle; "At the Window", music by Virginia Gabriel; "I go to prove my soul", "Wilt thou change too"? and "Over the Sea our Gallies went", the music of the last three by Ethel Harraden. Copies of all the above will be found for sale at 135 Wabash avenue.

REV. J. E. ROBERTS, late of Kansas City, who was received into the Unitarian fellowship a few months since, has been almost prostrated by the death of his wife, which took place in the spring, and has not preached in Kansas City since that time. He is at present in Alton, Illinois.

A CORRESPONDENT writes: "I wish to subscribe for UNITY because, from the specimens lately sent by Mrs. L——, I think it the freest, most earnest and progressive Unitarian sheet I have seen. Its faith, like my own, is reason and moral idealism, unrestricted by creed. Out of that faith will grow the religion of the future".

Our neighbor, Mr. Jennings, of La Porte, takes the field betimes with these announcements: On six September and October Sundays he discusses in the Unitarian church at La Porte, (1) the Theory of Evolution; (2) Evolution of the World; (3) the Origin of Man; (4) What Evolution Teaches in regard to God; (5) Evolution in Morals; (6) Evolution and

Immortality. And as Secretary of the Indiana Conference of Unitarian and Independent Religious Societies, he is prepared to lecture this fall on the following subjects:

1. Science and the Church.
2. What is the Bible?
3. Evolution—How does it Affect Religion?
4. The Future Life.
5. Religious Culture of Children.
6. Why Liberals should Support and Attend Churches.

These lectures will be given on week evenings, in the State of Indiana, without charge except for expenses, the object being to help the cause of Rational Religion in the State. Unitarian literature is also sent free of charge, except for postage, to any one in the State making application, and correspondence is solicited. Address, A. G. Jennings, Box 465, La Porte, Ind.

A contribution to the Home Department of the *St. Paul Pioneer Press* has this unwelcome rebuke to Sunday-school workers: "I have kept my ears open for a long time, hoping to hear of some teachings about honesty in our Sunday-schools, if not in our public week-day schools. In the public schools there is at least this hope, that the children will find some plain moral teaching with suitable illustration, in their reading books. At the Sunday-schools there seems to be very little instruction in practical morality. I have questioned the pupils of different Sunday-schools a good deal, and have been sorry to hear of so little instruction that applied to 'the life that now is', with a view to making honest, faithful citizens. Parents and teachers can instruct their children—'line upon line, here a little and there a little'—that the rights of property must be respected or we can have no peace and security as citizens; that this respect for the possessions of others must apply to the smallest things, in the street, in the school-room, and at home; and that 'hooking' or 'faking' crab apples, plums or melons is simply stealing."

"How Spelling Damages the Mind" is the comforting and suggesting title of an article in the *Popular Science Monthly* for September, in the course of which Lord Lytton is quoted as saying, "A more lying, roundabout, puzzle-headed delusion than that by which we confuse the clear instincts of truth in our accursed system of spelling was never concocted by the father of falsehood. * * * * How can a system of education flourish that begins by so monstrous a falsehood, which the sense of hearing suffices to contradict"?

THE letter in another column entitled "What It Does Mean" has enough interest and originality to justify its publication, even though the article to which it refers appeared rather more than a year ago and was briefly answered at the time by Mr. Savage.

MR. STEDMAN'S "Poets of America", embodying some of the best critical work of the author for several years past, will be given to the public this fall by Houghton, Mifflin & Co.

A DOLLAR edition of "Uncle Tom's Cabin" is one of the good things promised from the Riverside Press.

UNITY SUPPLEMENT.

No. III.

THE STUDY OF RELIGIOUS LITERATURE AS AN ESSENTIAL PART OF CHURCH WORK.

*A Paper Read Before the Women's Western Unitarian Conference at St. Louis, Mo.,
May 8, 1885.*

BY MRS. ELIZA R. SUNDERLAND.

In origin the church is a Christian institution, dating from the first Christian century, and from the immediate disciples and apostles of the Prophet of Nazareth. Its prototype was the Jewish Synagogue, which was essentially a school for moral and religious instruction. The early Christian apostles, in organizing the church, retained the synagogue idea of instruction, supplementing it by the temple idea of worship modified to conform to the Christian thought of God.

These two characteristics the church has always retained. Through all the centuries, whatever other changes may have taken place in her spirit and aims, she has ever stood for the promotion of the spirit and practice of worship and for the inculcation of moral and religious truth. Indeed, through many centuries the church claimed to be the *only* authoritative teacher of morals and religion. This claim, tacitly allowed in the past, has with some modification in our day, and especially in this country, come to be openly admitted.

THE STATE RESPONSIBLE FOR SECULAR EDUCATION, THE CHURCH FOR MORAL AND RELIGIOUS.

The American government in organizing and putting into operation her public school system says in effect: "We recognize the prior claim of the church to the departments of morals and religion. These we leave in her hands, while the state assumes responsibility for the secular education of her citizens." Thus we find recognized in our modern life two distinct educational agencies, each with its own province clearly defined. The church is responsible for moral and religious culture; the state for all else that comes under the head of public education.

HOW THE STATE DISCHARGES HER RESPONSIBILITY.

The boundaries being thus established, the state proceeds to make provisions for secular education through primary, high school and university instruction, including provision for the learned professions, agriculture and the mechanic arts, but *leaving wholly out of the account any definite instruction in religion or morals*. This she leaves to the churches. She sees to it that facilities are afforded for reading the literatures of all nations, ancient and modern, the Bible of her own people alone excepted. She teaches at public expense all history save that which has been

most central in the world's life, viz.: religious history, christian and non-christian. She finds a place in her curriculum for all possible "ologies" save the highest of all, viz.: theology. She has a place for all philosophy save a philosophy of religion. She furnishes telescopes and microscopes and laboratories for science to investigate the physical forces and facts of the universe, while the most momentous fact and force of all—the soul of man, with its infinite hopes and fears and longings, and its omnipresent imperatives, "ought" and "ought not," is relegated to the churches for an answer to its infinite questionings of origin and nature, destiny and duty.

THE CHURCH'S RESPONSIBILITY—HOW MET?

What are the churches doing in those departments of education for which they have assumed responsibility, the departments of ethics and religion, which constitute the deepest and most vital half of education, since they pertain to the soul, furnishing it hope and joy and inspiration, and laying the foundations of enduring character? What are the courses of study which they have laid out? What their appliances and aids? The answer is suggestive; shall we not say startling? Instead of the systematic eight years of carefully graded primary and grammar school secular instruction which the state gives, under trained teachers, the church provides for the moral and religious education of her children, the unsystematic half-hour once a week of Sunday-school talk by any one who will volunteer as teacher. Instead of the four years of vigorous, persistent study in the high school, the church offers nothing. The pupils have grown out of the Sunday schools and have found no niche in the church which they feel is theirs. And then for all the other long years of scientific, literary and professional study, with work carefully mapped out and graded, which the state furnishes, the church offers in her department of morals and religion what? Simply the sporadic and too often wholly unsystematic work of the Bible class or Sunday-school adult class—work, if work it can be called, for which in too many cases no one makes any preparation or feels any responsibility except the leader—the class moreover being frequently crowded into the brief space of time between the Sunday morning service and the dinner hour, no one attaching any special importance to it, and as a result few getting any large or lasting good from it.

And then what has the church to offer instead of that overwhelming mass of secular literature which forces itself upon the attention of adult men and women who have left school and college behind,—the daily and weekly paper, the monthly magazine and review, and cheap books innumerable, upon science and literature, art, and fiction?—and what in place of lyceums, popular lecture courses, night schools, liter

ary clubs, scientific associations, home study classes, and free public libraries and reading rooms? Is not the church's vast and responsible task of fostering Christian worship, building up righteousness and promoting human helpfulness one which demands instrumentalities and agencies as large, varied and carefully planned as the agencies needed in imparting secular instruction? And yet in place of all this vast array of secular agencies what has the church to offer? The weekly sermon! Of course there are religious papers for such as choose to subscribe for them, and religious books for such as wish individually to buy them. But the church as a church has to offer, as a rule, only the weekly sermon, and, in many of our Unitarian churches, even that for only ten months in the year.

THE CHURCH CHEAPENING ITSELF.

With such a condition of things in our own liberal churches, and only slightly better in some of the other denominations around us, is it any wonder that the world concludes that religion is not of much consequence, not worthy of much thought or time? With the church virtually confessing by the very poverty and meagreness of the work which it undertakes, that it has not much of importance to do, is it any wonder if outsiders, and even its members, especially its young people, conclude that science and literature rather than ethics and religion are the first and most necessary things to be thought about? Any wonder if few young men, fitting themselves for their life's work, join churches, while many crowd into the college and university? Any wonder if there are many candidates for the law and medicine and journalism, but few for the ministry? Any wonder if as people grow intelligent they are very apt to care less for churches? Any wonder if even church members organize in our churches the weekly or fortnightly club to study only secular literature, or history, or art, or science, instead of those great life-forming, character-moulding subjects which the church ought to be all aglow over, pressing them constantly and with an earnestness and enthusiasm that knows no abatement, upon old and young,—such subjects as moral and religious culture, duties to self, to fellow-men, to God, to the generations coming after us, great problems of religious thought, histories of important religious movements in the world, lives and influence of the great and noble men of all ages, who have carried the world forward on its moral and spiritual side, practical philanthropies, charities, reforms, beneficences?

Evidently the church as a teacher of morals and religion, is not keeping pace with the state as a teacher of secular knowledge, either in the amount of work she undertakes to do, the thoroughness with which she does it, or the interest which her work commands. Ought this to be so? and, if not, how can it be changed?

WHAT IS NEEDED.

Interest in any subject grows with knowledge, and the only way for religion and morals to take the place they ought to hold in popular estimation, to take rank in importance with science and history and literature,

will be for the church to awake to a sense of her responsibility, and do for the study of ethical and religious literature, religious history and religious philosophy what the state has done and is doing for secular literature, history and science?

Is this feasible? Why not? True, the church cannot command a part of five days in the week as secular learning does through the schools; but the state recognizes the church's absolute right to all of *one* day in the week. How little of that one day has ever been put to use; how much might be done with it if carefully husbanded!

COURSES OF RELIGIOUS STUDY.

First of all, let the church keep steadily before herself, until she fully realizes it, her vast responsibility as *the sole recognized public teacher of moral and religious truth*; then let her set earnestly about meeting that responsibility. Let her call to her aid the clearest thought, widest scholarship and deepest spiritual insight she can command, carefully to plan and inaugurate systematic courses of study in her special departments. Science and history, art and literature as such she may well leave to the instrumentalities already in operation—to public school and college, lyceum and lecture platform, magazine and newspaper, literary club and scientific association, home study class and Chautauqua circle. But for ethical and religious literature and history, art and philosophy, the church is solely responsible; and surely the field is broad enough to tax her utmost ability. The difficulty will not be for her to find interesting and valuable lines of study, but to choose out of the superabundance which offers, that which is most vital.

JESUS—HIS TEACHINGS AND LIFE.

The spiritual and ethical teachings of Jesus have been and will continue to be central in the religious thought and life of Christendom; it seems fitting, then, to give these the first place in our course of religious study. They may be studied as a body of abstract doctrines and precepts, and thus studied have been declared by competent authority to be unequalled in any other religion. They may be studied concretely—and this has ever been a favorite way—in the life of Jesus the founder of Christianity, and Paul its second founder, and in the lives of great Christian saints and heroes who have transmuted these spiritual and ethical teachings into actual human characters and deeds.

Helps in the study of the life and teachings of Jesus are abundant and valuable. William C. Gannett's admirable manuals on "The Childhood of Jesus" will furnish us the settings of that wonderful life which John Fiske declares to be at once "the best known and the least known to the modern world of all great founders of religions." Having through these manuals familiarized ourselves with the environments, physical, mental, social, spiritual, of the great teacher, what better than to go directly to the New Testament for a study of his mature life—his ministry and teachings? In studying the life of Jesus Dr. Furness must of course be read; Howard N. Brown's *Life of Jesus* is excellent for the young; Canon Farrar's for those older; the third volume of

"The Bible for Learners" should be at hand, and if at hand will be read with interest; then Renan's *Life of Jesus*, and "Ecce Homo" are full of suggestion, and the latter of deep insight. And these are only a hint of what there is of value in this department. But no one should make a study of the teachings of Jesus without reading Blackie's chapter upon the morals of Christianity, in his "Four Phases of Morals."

THE BIBLE.

After the life and teachings of Jesus, next in importance, perhaps, should be named *the Bible*, as a whole. The great collection of literature, which makes up our Bible, is not obsolete. It lives in our social and political institutions, it is inwrought into all our books and our art, it is imbedded by inheritance in our own vital believing and hoping. Such a literature, with such a history, might well occupy a prominent place in our scheme. What a surprise would await many of us if we should give a winter's study to finding the beauties of the Bible, as we have culled the beauties of Ruskin or Wordsworth or Browning! With thirty or forty people reading Genesis at the same time, and each looking for beauties to be reported at the study class or club, how the quaint old stories would take on new meaning! how the simple honesty of the narrative would shame our modern whitewashing! how the reverence for righteousness as those old-time worthies understood it, would shame our easy-going modern moral insensibility!

Helps in these Bible studies are numerous and easily accessible. Each class should have the "Bible for Learners" and Stanley's "History of the Jewish Church" for constant reference; then Chadwick's "Bible of To-day," and Sunderland's "What is the Bible" will each furnish much clear and concise information; and Newton M. Mann's "Talks about the Bible" or E. H. Hall's "First Lessons on the Bible," or C. H. Toy's "Religion of Israel" will give the manual help needed. If any are afraid to undertake so large a work as the whole of the Old Testament, "The Bible for Beginners," by John Page Hopps, of England, will give the more valuable portion with the less important parts omitted.

CHRISTIAN CLASSICS.

A "Masterpiece Course," to use a college phrase, might be arranged to follow our Bible study, and would wisely include such Christian classics as the "Confessions" of St. Augustine, Thomas à Kempis' "Imitation of Christ," Baxter's "Saint's Rest," Bunyan's "Pilgrim's Progress," Martineau's "Endeavors After the Christian Life," or "Hours of Thought on Sacred Things," Robertson's and Dewey's "Sermons" and Parker's "Discourse of Religion." Or a poetic masterpiece course might be planned, including those hymns of the ages, the Psalms, quite as worthy of our careful study as Lowell or Longfellow or Whittier; that very old, and, considering its antiquity, most wonderful poem, the book of Job, in which a brave thinker of a far away age grapples with the old but ever new problem of evil; Dante and Milton, if we have time to see how dark a theology we have left

behind in our thinking; Lessing's "Nathan the Wise," a poem of human brotherhood; and Tennyson's "In Memoriam," a poem of Christian faith.

CHURCH HISTORY.

For the department of *church history*, E. H. Hall, in his manual on the life of St. Paul, will show us the beginnings of active, aggressive church organization and work, while Joseph H. Allen, in his three brief volumes of "Christian History" (abridged for study class purposes to a one volume manual) has given us a graphic, scholarly and sympathetic account of the Christian church from the days of the apostles, through the darkness of medieval Europe, and down to our time. Add now three other small volumes, each as fascinating as a novel, to wit: Stanley's "History of the Eastern Church," Seabohm's "Era of the Protestant Revolution" and Herford's "Story of Religion in England," and you have the heart of the history of Christianity in Europe, and in such compass that it may be gone through without difficulty in a year of delightful class study.

"Only through its history," says F. W. Hedge, "can Christianity or any religion as a social movement be truly known. Whatever develops itself in time requires for its full comprehension to be studied in its processes, that is, historically."

HISTORY OF UNITARIANISM.

When we have traversed this thoroughfare of more general church history, if we would explore the path of our particular *denomination*, Bonet-Maury will give us the sources of English Unitarianism, while the history of Unitarianism in America may be found partly in J. H. Allen's "The Liberal Movement in Theology," but more fully in the lives of Dr. Channing, Dr. Gannett, the Wares, Dr. Dewey, Theodore Parker and other well-known Unitarian leaders.

BIOGRAPHY.

This mention of the lives of great religious teachers suggests the fact, which we are too apt to overlook in our practical work, that hardly any line of reading or study is so valuable, both for instruction and moral inspiration, as that of *biography*. In biography, as nowhere else, we have history living before us, and, if the persons of whom we read are religious persons, we have here religion also living before us. Hardly any thing will be found to lend itself so easily to class work, or will prove so interesting to almost every variety of mind, or will be so morally and spiritually stimulating to all, as a series of studies of the lives of men and women who have been eminent for religious influence, piety and nobleness of character, such, for example, as Marcus Aurelius, Augustine, St. Francis, Wiclif, Savonarola, Luther, Zwingli, the Socini, George Fox, Wesley, Oberlin, Schleiermacher, Ram Mohun Roy, Livingstone, Mary Carpenter, F. W. Robertson, and the great leaders of our Liberal Faith already mentioned. The field here is a very wide and a very rich one. We ought to cultivate it more than we do in our regular Sunday school and Bible class work, but especially may we well make much of it in

the work of such religious classes as I urge the formation of.

NON-CHRISTIAN RELIGIONS.

Our study thus far has been confined to Christianity. Outside of Christianity lies a wide region of religious thought which the student of religious literature cannot afford to ignore, viz: the *other great religions of the world*. Here Clarke's "Ten Great Religions," or a somewhat smaller book "The Faiths of the World" (St. Giles Lectures 1882), by Principal Caird and others, or Max Muller's "Science of Religion," and "Chips from a German Workshop," or for young people and beginners, C. C. Everett's Sunday school manual, "Religions Before Christianity," and Clodd's "Childhood of Religions," furnish excellent helps.

ETHICS.

The *ethical* or *duty* side of religion will also demand a large place in a scheme of church study. For brief practical manuals we may well take "Rights and Duties" by Mrs. Kate Gannett Wells, "Character Lessons" by Geo. H. Young, and "Citizen and Neighbor," by C. F. Dole. But if we wish to look deeper than these brief manuals are able to go, into the great, world-old but forever new and forever living problems, which lie underneath and at the heart of all ethics, let us turn to the fascinating chapters of Blackie's "Four Phases of Morals,—the Socratic, the Aristotelian, the Christian and the Utilitarian," or, for something still more elaborate and exhaustive, to Martineau's "Types of Ethical Theory" or Paul Janet's "Theory of Morals."

PRACTICAL CHRISTIANITY.

Practical Christianity in the form of *philanthropies, charities, reforms and beneficencies*, might occupy an entire winter with great interest and profit, and with the result, as I believe, of transforming not a few dead churches into living centers of Christian helpfulness. A series of studies in this line would wisely include John Howard and prison reform; Wilberforce and Garrison and the anti-slavery movement; Dorothea Dix and asylums for the insane; Dr. Howe and instruction for the blind, deaf and dumb; Florence Nightingale and hospital reform; Clara Barton and the Red Cross movement; Charity Organization work; Child Saving work; Flower Mission and Country Week societies; temperance work, including the evils of tobacco; prevention of cruelty to animals and children; Octavia Hill and tenement house improvement; strikes, and other capital and labor questions and the church's relations to the same. Ought any Christian man or woman to be willing to be ignorant of or indifferent toward any one of these practical and vital questions of every-day life? Can the church afford not to call the attention of its members to them and make provision for a careful study of their history and bearings?

UNITARIAN DOCTRINE.

And not less important than the work side is the *thought* side of our religious life, for out of the thought side the work side springs. Our *theories* of life and God and duty and destiny will determine very largely

our practical living and acting. What are our theories of life and God, and duty and destiny? in other words what are the *theological views* upon which our denominational life is based? To gain a comprehensive view of Unitarian doctrine a class could not perhaps do better than begin with Freeman Clarke's "Manual of Unitarian Belief," or "Essentials and Non-Essentials in Religion," or with "Unitarian Affirmations," a little volume of theological thought by six of our leading preachers. These might be followed by M. J. Savage's "Belief in God," and James Freeman Clarke's "Doctrine of Prayer." Suggestive and helpful side reading in this course would be found in Stopford Brooke's "Faith and Freedom;" "Reason in Religion," by Dr. Hedge; "Christianity, the Science of Manhood," by M. J. Savage, and Parker's "Ten Sermons." Clarke's manual needs a list of reference books to accompany it; with this addition I am very sure (and I speak from experience) that any class of earnest students will find a winter of Sunday evenings all too short to traverse the ground it maps out, and at the winter's close the members of the class will not only know what Dr. Clarke thinks Unitarians believe, but what is much more important, they will have more definite ideas than some among us now have as to what they themselves believe, and why? Another admirable manual of "questions" upon such topics as Faith in Man, Faith in God, An Indwelling God, Sin, Forgiveness, Prayer, Providence, Worship, Jesus, Immortality, is S. H. Winkley's "The Higher Life." The value of this will depend very largely, however, upon the leader and class, for wise questioning will not ensure wise answers or deep insights, if the wisdom and insight are wanting in those who answer.

The doctrine of *immortality* has taken so central a position in the world's thinking that a large place may well be given to it in our plan of religious study. On its historical side Wm. R. Alger has written with ripest knowledge, in his "Doctrine of a Future Life;" while John Fiske's "Destiny of Man in the Light of his Origin," and Page Hopp's "The Future Life," will give us the scientific, and Francis Power Cobb's "Hopes of the Human Race," the moral and spiritual arguments or grounds for cherishing such a hope.

ORTHODOX DOCTRINE.

Just outside of our Unitarian faith lies that great body of speculative thought known as *orthodoxy*, which has for centuries dominated, and still dominates, the religious thinking of by far the larger part of Christendom, and which, therefore, no earnest religious thinker should regard with indifference, or be willing to be ignorant of. There must be something of truth in it to have made it live so long, and with so vigorous a life. What is the truth, and what the error? James Freeman Clarke answered these questions a number of years ago in his "Truths and Errors of Orthodoxy." The answers need to be rewritten up to date, but Dr. Clarke's book will furnish a useful guide to class study. E. H. Hall, in "Orthodoxy and Heresy in the Christian Church," has given a good, perhaps the best, brief popular account we have of the origin of these orthodox doctrines. His account might be sup-

plemented in the case of a few of the more important doctrines by Stannus' "Origin of the Doctrine of the Trinity," Reville's "The Deity of Christ," and S. J. Barrows' "Doom of the Majority." No class after such a course of study would find it difficult, I think, to give an answer to the question, "Why am I a Unitarian?"

RELIGIOUS PHILOSOPHY.

After such a course of theological study our class will be prepared, possibly, to enjoy more strictly *philosophic* presentations of religious themes; if so it will find the most profound and vital religious problems discussed, and with great clearness of insight, and ability, in Hedge's "Ways of the Spirit" and "Reason in Religion," Martineau's "Materialism," Parker's "Studies in Theism," Harris' "Philosophic Basis of Theism," and Lotze's or Caird's "Philosophy of Religion."

WORSHIP.

Finally, what of the *worship* side of the church life? Can we find any place for that in our religious study classes? Why not? One evening in four might be given to a definite study of devotional literature. Better still, half an hour or twenty minutes of *each* evening might be so occupied, and this might form a part of the devotional exercises at the opening of each meeting. Theodore Parker's Prayers, George Dawson's Prayers, Frances Power Cobbe's "Alone to the Alone," Lydia Maria Child's "Aspirations of the World," the volumes entitled "Prayers of the Ages," and "Hymns of the Ages," would all serve admirably as helps in this devotional hour. So would also the little volumes of selections of devotional poetry entitled "Sunshine in the Soul," and "Quiet Hours." "Daily Strength for Daily Needs," too, and Keble's "Christian Year," and the poetry of Horatius Bonar, Frances Havergal, Whittier, and many of our Unitarian writers as found in our later denominational hymn books, as well as much in the writings of Madam Guyon, Fenelon, Tauler, Marcus Aurelius, and Epictetus would lift the heart heavenward and Godward. No single half hour could be spent with such authors and books, much less could a series of half hours be so spent, without great spiritual good to every earnest soul.

If, instead of a half hour's reading, the half hour should be filled by recitations from these devotional classics, how much greater still the gain to those who had thus become permanent possessors of these prayers or hymns of the ages! "What greater calamity can fall upon a nation," asks Emerson, "than the loss of worship? Then all things go to decay." And what greater blessing, we may ask, can come to individual, church or nation than enrichment in the spirit and habit of worship? But this will come to none by chance. Spiritual growth, devout thinking, the spirit and habit of worship, follow definite laws as truly as do intellectual growth and habits of reading and study. Our Unitarian churches have left behind many of the appliances once considered helpful, and still so considered, by the other churches around us, as means to develop the religious character in the direction of worship; but our churches cannot leave behind the responsibility to make provision of some kind for such

development. May we not find in such a devotional hour as I have hinted at, the germs of a rational devotional meeting?

PRACTICABILITY OF SUCH CLASSES.

I have thus briefly hinted at some of the directions in which classes in religious and ethical study would do well to plan systematic work. They are only hints, but are they not sufficient to show how large the field is, and how full of deep human interest? Does not this very enumeration give to the subject a new importance? Once let our churches all of them take hold of such study with the broad, inclusive spirit in which the state handles secular education, giving to it time, thought, money, then religion and ethics would rise to such dignity, and command such a consideration, as would give our churches a new lease of life. Nor do I believe that I am suggesting anything impracticable when I urge not only that such a study of religious literature should be regarded as an essential part of church work, but that it should be held the *imperative duty of every church to make provision for it, because the church has assumed the responsibility of the moral and religious culture of the community, and has thus prevented adequate provision being made therefor by the state.*

Are such study classes possible? Will people attend them or take interest in them? Theoretically, I should answer, yes; and, from practical experience, I am prepared also to answer yes, in view of the large number, old and young, who have recently completed with me a four years consecutive study of the Bible, beginning with Genesis and ending with Revelation; and in view, also, of other classes which in other years have made similar studies under my own charge.

TIME.

But where can time be found for such study? We are told that people cannot find time even to attend the Bible class which apologizes for asking a half hour in connection with the Sunday school. Where then can a place be found for such solid, straightforward, never apologizing, time occupying, every week occurring and all the season through continuing work as these classes contemplate? To this objection I unhesitatingly reply, There is in this world no lack of time for what people really care for. If people are in earnest about religion, they will find time for religion, just as when they are in earnest to learn science or to make money, they will find time for these. Alleged want of time is only want of interest or want of determination.

It has already been said that most of our Unitarian churches have but one Sunday service for most of the year; this, with a Sunday-school and Bible class, which few of the adult members of the congregation attend, and occasional gatherings, seldom amounting to one a week, between Sundays, makes up the demand which the average Unitarian church makes upon the time of its members. Now this instead of being considered a large amount of time for that institution to demand which stands in society as the one only public representative of the whole moral and religious side of society and life, should rather be thought of as

strangely, lamentably, inexcusably small. Indeed, for the church to ask of the community so little time as it does is the plainest possible confession that it regards itself and what it stands for as of only slight importance. If it really believed that morals and religion are the great things in life, and that the work to be done by the church is as important as that to be done by the school or the counting house, we should see it making no apologies for vastly heavier demands of time, and labor, and sacrifice than it ever thinks of making now. No, if the soul of man and the things pertaining to the permanent life and destiny of the soul are as important as Jesus taught, and as we profess to believe, then we all do have time to give attention to them! And to set apart all the time necessary for the systematic, regular study of these great matters should be regarded as perfectly reasonable and fitting. One week day evening a week, or two hours Sunday afternoon, or the whole of Sunday evening, it would surely be found practicable to set aside in each of our churches for this work. And I am persuaded that nearly or quite every one of our churches, if the minister and leading members were really in earnest in the matter, would furnish at once a goodly number of men and women, young and old, who would gladly enter upon and carry out for a term of years, such courses of study as have been outlined. The work should be planned with a view to the needs of all members of the congregation, young and old, who are not in the classes of the Sunday-school.

BEGINNING.

But where shall we begin our study? some one asks. Out of such a vast array of subjects, any of which may be profitably taken up, what shall we select first? I have already answered: Begin with the central things in our religious thinking, viz.: the spiritual and ethical teachings of Jesus, as embodied and illustrated in his life. And yet, after all, the main thing is not that we begin at this point or that; the main thing is to begin *somewhere*, and in *earnest*. Of course my thought is not for a moment that any one class will go over all the ground I have mapped out; and yet in a series of years a much nearer approximation may be made to it than we might at first suppose. The object I have in view in this extended enumeration of subjects is partly to let it be seen how broad and rich the field of moral and religious study is, and partly to do a little if I may to help classes to start wisely. But above everything let classes *start*, even if not most wisely; wisdom will come with earnest effort.

CLASS LEADERS.

Who shall be the leader of these classes? In many, perhaps most cases the minister would be the best leader. But there is great advantage in multiplying workers. Almost or quite every church has in it some man or woman who could and would, under the direction of the pastor, make the special preparation necessary from week to week to lead, the work being assigned by topics to the different members of the class. One advantage of this lay leadership would be to relieve the minister and leave him freer for mis-

sionary and pastoral work. But the leader, whether minister or layman, should be a prophet and seer with spiritual insight, rather than a philosopher or scientist with speculative intellect. "The end of science," says F. W. Hedge, "is knowledge; that is, intellectual possession; the end of religion is worship; that is, intellectual renunciation." The ultimate end of work in our religious literature classes should be to emphasize the worship rather than the knowledge. Religious literature "is a record of man's search after God; religious growth a growing consciousness of the immanence of God in all nature and all life." If our religious study classes make *knowledge* and *discussion* rather than spiritual insight, inspiration and worship the ultimate end, they will fail, as I think, of their legitimate fruits. But whether they do or not will depend largely upon the leader.

WHO WILL INAUGURATE THE "WORK"?

Who will take the lead in calling attention to and organizing in our denomination at large this religious study class work? Here is a legitimate and noble field of effort for our Unitarian women. Great deeds follow great faith and brave endeavor. Why should we not set ourselves the task of organizing during the coming year classes for religious study in each of our three hundred and forty American Unitarian churches? A dozen earnest women—yes, a half or a quarter of a dozen in any of our churches, who have a living interest and faith in religion, and in this rational method of increasing religious interest by increasing religious knowledge, may organize this coming autumn a study class in some department of religious literature, which, with even a moderate degree of persistence and business energy in carrying it on, will prove of deep interest and great moral and spiritual value to the church in the ways suggested.

And yet this thought of making "the study of religious literature an essential part of church work" has in it, as it seems to me, possibilities too important to be allowed to depend upon the efforts of women alone, and too far-reaching to be fully realized in one or even a score of years—possibilities of a liberal education in the line of moral and religious culture, instead of solely intellectual culture; possibilities of restoring morals and religion to the place of honor which they ought of right to hold in the popular thought; possibilities of deepening the religious consciousness through contemplation of religious thoughts and themes, and thus introducing men into that higher life of the spirit which Jesus lived and invited others into, calling it the "kingdom of heaven."

To realize at all adequately these possibilities will require labor and time of men as well as women. But this is no cause for discouragement. Our American system of public school education has taken two centuries to become what it is. It was begun in faith and in humble ways. We may well be content if we can but inaugurate the *beginnings* of this higher system of comprehensive moral and religious education. The churches are already organized; this work is recognized as their legitimate work; be it ours to make it *theirs* in reality.

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CHICAGO CALENDAR.

UNITY CHURCH. Corner Dearborn Ave. and Walton Place. Sunday, Sept. 13, service at 10:45 morning; sermon by the pastor, Rev. George Batchelor. Sunday-school at 12:10.

THIRD UNITARIAN CHURCH, corner Laflin and Monroe streets. Service at 10:45, morning. Sunday, Sept. 13, sermon by J. V. Blake, the pastor. Sunday-school at 9:15 A. M. Teachers' meeting, Monday evening, September 14.

ALL SOULS CHURCH.—Corner Oakwood boulevard and Ellis avenue. Minister, Jenkin Lloyd Jones; residence, 2001½ Thirty-seventh street. Sunday services at 10:45 A. M. Sunday-school at 9:30 A. M. Sunday-school teachers' meeting at the pastor's study, Fridays at 4:30 P. M.

CHURCH OF THE MESSIAH, corner of Michigan avenue and Twenty-third street. Minister, Rev. David Utter. Residence, 13 Twenty-second street. Service begins promptly at 10:45 A. M. Sermon by the pastor. Sunday-school promptly at 12:15.

MINISTERIAL INSTITUTE.

THE meetings of the Ministerial Institute will be held in the Channing Memorial Church, Newport, September 15-17 next, inclusive. On Tuesday evening Rev. Francis G. Peabody will preach. On Wednesday Rev. J. S. Bush will read an essay on the ethical value of the idea of God; Rev. J. T. Bigby on the present theological situation in Germany; and Rev. J. M. Whiton on Immortality. On Thursday Prof. J. P. Lesley will read a paper on oriental archæology in relation to the Old Testament; Rev. Howard N. Brown on religion and political economy; and Rev. J. G. Brooks on practical philanthropy. On Thursday a reception will be tendered the visitors by the Newport church. Discussions of the topics presented and business will be given place during the meetings. Excursion tickets from Boston on the Old Colony railroad will be sold at the station for \$2; and outside of the fifty entertained by the church, board at hotels may be obtained for \$1.50 and \$2 per day.

B. F. McDANIEL, Sec'y.

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The undersigned has on hand a limited number of the following papers read at different sessions of the Browning Society, London. These were put into pamphlet form previous to their appearance in the regularly collected form of the "Browning Society Papers". Orders cannot be filled when present supply is exhausted. In ordering, state second choice in case supply of first choice be exhausted. Any of them sent postpaid on receipt of 10 cents per pamphlet.

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4. Classification of Browning's Poems. By Mrs. S. Orr.
5. Notes on the Genius of Robert Browning. By James Thomson.
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17. Browning's Poems on God and Immortality, Bearing on Life Here. By Wm F. Revell.
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Local Secretary London Browning Society,

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